1:Seligmann & Seligmann E-5 (1907-1908) 1911
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115 There were both "wild" and "village" Veddas even in the days of his youth, and the only difficulty experienced with the old man was in keeping the two classes perfectly distinct in his mind. The following facts were elicited in the course of three interviews, each lasting somewhat less than an hour. He stated that he was just able to walk when he came to the Eastern Province, and that as he grew up he spent much of his time with the Veddas hunting and collecting honey. The [156] Veddas of those days were a merry people, and with a most eloquent gesture the old man showed how they would throw dry leaves into the air and shout and dance for happiness; he said also that they were absolutely truthful. Every Vedda carried a 411 bow and arrows and an axe; more arrows than one were carried, but it was not clear that they only carried two; it seemed that *tudadi*, a word that the old man said was used to describe the number of arrows carried, may have meant a small quantity or may have been a hunting term corresponding to "brace" or "leash." The old man had seen Veddas shoot lying on their backs and holding the bow with their feet, but this was only for amusement and to show their skill, no serious shooting was done in this way. The feathers of peacocks, herons and hawks were especially used in feathering arrows; any of these [262] birds would be shot with an ordinary arrow, and peacock was eaten as was jungle fowl, though no one would eat porcupine or buffalo; for these abstinences he could give no reason. Traps 226 were not used. Fish were eaten, being caught by poisoning the 278 water of pools with the bark of *damba*, *nahapata*, *pusulpath* (? *Entada scandens*) and the fruit of *timbiri* (*Diospyros embryopteris*) and *kukuruman* (*Adenanthera bicolor*). Pots and bark 415 cloth bags were made and betel pouches of monkey skin, though even then some village Veddas had cloth betel bags, and these occasionally reached the wilder Veddas. Among the village 304 Veddas both sexes bored their ears and the women wore ivory 301 studs in them; whether the women of the wilder groups bored 184 their ears and wore these ornaments was not clear, certainly 372 the men did not. Fire was obtained from two pieces of wood by drilling.

342 The wilder Veddas of those days built no houses but lived
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1:Seligmann & Seligmann E-5 (1907-1908) 1911
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sparse undergrowth, so that it was an ideal place for a camp within easy distance of water. They may remain at this place three or four months, or even longer, before they seek a new village site, but probably they never go far from Horabora tank, on account of the great supply of lotus and other seeds which the lake affords.

"None of them is tattooed, and they wear very few ornaments. Both sexes, however, perforate the lobe of the ear, and through the opening pass a wire, strung with beads or seeds. The women sometimes enlarge this perforation, and wear in it a plug, made by rolling a strip of palm leaf into a cylinder, from one half to an inch in diameter.

"We got from them one of their earthen bowls that had rough patterns drawn upon it, but saw no other evidence of artistic ability. They make coarse mats and baskets of reeds and strips of bamboo, and use gourds and coconut shells for water bottles and cups. Spoons and ladles they make from a piece of coconut shell, with two holes, on one side, and a stick thrust through them to form a handle[1]."

Village Veddas of Tamankaduwa.

There are a number of communities of village Veddas in Tamankaduwa, all of which show marked evidence of intermarriage with the Sinhalese and Tamils.

Elakotaliya. There is a large Vedda chena here, but most of its inhabitants were away at the time of our visit, those present appeared distinctly half-bred. Their mode of life is similar to that prevalent at Dambani and Bulugahaladena, i.e. they are occupied in chena cultivation, cattle rearing, and do a little hunting, but as they have not specially preserved it for show purposes they have forgotten the Vedda dialect. However, they remember their *waruge* and practise exogamy; they also reverence the Nae Yaku.

Kalukalaeba. Another settlement was seen at Kalukalaeba, here were about twelve mud huts, all empty on our arrival, as it was the harvesting season and the people had gone to live

[1] "Notes of a trip to the Veddas of Ceylon." *Bulletin of the Free Museum of Science and Art of the University of Pennsylvania*, Vol. III, 1901.

1;Seligmann & Seligmann E-S (1907-1908) 1911
AXS Vedda AXS

ignorant—the evidence for the use of jewellery or personal ornaments worn for their own sake is limited to the former wearing of ear ornaments by the Vedda women. Bailey states that the women "have their ears pierced and wear in the lobes round studs of ivory[1]," and this was confirmed by our old Sinhalese informant, whose evidence as to the former condition of the Veddas has been given in Chapter II. It seems that men did not wear ear ornaments, although we met some village Veddas (Dambani) who wore earrings, and a few men in other communities were seen with pierced ears. This point of view is confirmed by Nevill who wrote, "Men occasionally wore a few large beads on their waist string, if they could afford it, but no other jewels," and he describes the women's ear ornaments as "ear-jewels, the size of a man's thumb made of ivory, white horn, or bone, and carved or etched...worn through the lobe of the ear[2]."

At the present time among the wilder Veddas neither men nor women wear beads or ornaments of any kind, though the women are pleased to accept beads as presents.

It is otherwise among the more sophisticated Veddas of the Bintenne. At Omuni all the women and girls wore beads, and though they could not account for their origin, we were able to ascertain that they had been in their possession at least five generations. They descended usually from grandmother to granddaughter, some strings being given to each girl-child at birth, the rest being usually given when the girl married, or on the death of the grandmother. These beads are of glass, mostly red though some are green and a few white. They have been identified by Mr C. H. Read as 17th century Venetian beads, and were doubtless a present from some notable who required assistance from the Veddas as he passed through their country.

This summarises all we have been able to learn concerning the use of personal ornaments among the Veddas, and though Nevill states, presumably of the Veddas of the Bintenne, that they "delight to deck their hair with bright or fragrant flowers," we were unable to find any trace of this practice occurring

[1] *Op. cit.* p. 284. [2] *Op. cit.* p. 190.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

success in honey gathering, the shaman asked us for two strings of beads. These beads he placed over betel leaves upon two arrows thrust in the centre of the dancing ground which were surrounded by betel leaves offered to the *yaka*. These beads were said to represent the rough rope of creeper with which the green twigs forming the smoker were secured and the rope by which the smoker was lowered to the comb.

When it is remembered that Veddas do not tattoo or paint themselves, and have never been seen wearing any kind of seeds as ornaments, it seems reasonable to assume that where beads are sought after by the Veddas they are valued for their supposed magical properties.

In conclusion we may give the only perfectly clear instance of a Vedda wearing an amulet with which we are acquainted. The shaman of Bandaraduwa wore on his wrist a small silver cylinder such as is commonly used to contain a written charm. The cylinder was empty and had never contained a charm, but the shaman told us that he wore it in order to be cured of an illness from which he had suffered formerly, and that presently he would give the cylinder to some pilgrim proceeding to Kataragam in order that he might deposit it in the temple there.

The Eating of Human Liver.

Every group of Veddas except the most sophisticated village Veddas believe that it was formerly the custom for a man to carry in his betel pouch a small piece of dry human liver. But the majority of our informants were not clear as to the exact reason for doing this, though they were all agreed that it had something to do with raising a man's valour and making him strong to bear trouble. It was essential that the liver should be taken from a man killed by the individual who proposed to carry a portion of the dried liver in his pouch. When a man had been killed the slayer would open his belly and take out a small portion of his liver which he would dry in the sun in a secret place. This custom appears to have ceased about three generations ago, but the following instance, said to have occurred about fifty years ago, was given us at Bandaraduwa.

2: Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

ness; in others, that perplexed manner common in people of weak intellect. The women appear sharper and quicker than the men, unless it be that they have less *mauvais honte*, and acquit themselves better before company, but they are the most ordinary specimens of the sex I ever saw.*

The Veddahs bear a very striking resemblance to each other—both in feature and expression. And this is especially remarkable among those of Nilgala, who have preserved their ancient customs more completely than their brethren of Bintenne, who live in a less secluded country, have been able to do.

Their clothing—so to speak—is the most scanty conceivable. A scrap of dirty cloth, scarcely larger than the paper on which I write, supported in front by a string round the waist, being a complete Veddah suit for male or female; for the rag that does duty for crinoline, is scarcely less diminutive than that which represents the male garments† . Indeed, almost the only difference in the costume of the men and women is, that the latter have their ears pierced, and wear in the lobes round studs of ivory.

Neither sex is remarkable for personal cleanliness, and with their rugged unkempt locks half obscuring their features, the Veddahs certainly realize all one's preconceived notions of the most barbarous savages.

Knox's picture of "a Vadda, or Wild Man" is a fancy portrait, and decidedly flattering. They do not "tye their hair on their crowns in a bunch", nor do they indulge in nearly so much drapery or beard as is worn by that stout well-to-do-looking gentleman, who is placidly smoking an imaginary pipe, for smoking is a luxury at which the Veddahs have not yet arrived. The contrast between Knox's idea of the wild men, and their actual appearance, is amusing.

When brought in from their forests to be "looked at," they huddle themselves together like a herd of wild and timid animals driven into a corner from which there is no escape. Attract their attention by a present of rice or cloth, and in an instant they become like eager children, scrambling for a new toy,—forget the presence of strangers, and intent only on what is before them, jostle each other, clamouring for a fair division of the spoil, and complaining loudly against those of their companions whom they suspect of having got more than their share of the good things.

But it is not fair to judge of them when so utterly out of their

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* I saw some of them display the liveliest curiosity at the sight of their "white sisters", two remarkably good specimens of whom found their way to Nilgala in 1857.

† Formerly the sacking-like bark of the "Riti tree" (*antiaris innoxia*, or *A. saccadora*) supplied the place of cloth; and bags made of this fibrous bark are still used by the Singhalese for carrying rice, etc.